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CHEROKEE MISSION.

FROM THE PANOPLIST.

Extract of a Letter from Messrs. Kingsbury, Hall, and Williams, to the Rev. Dr. Worcester. Chickamaugah, Nov. 25, 1817.

REV. AND DEAR SIR,—We are now able to tell you what the Lord is doing among us for the glory of his name. And though it be the day of small things, we know it will rejoice your hearts, as it has ours, when you hear that the Lord Jesus is bringing into his kingdom some of the sons and daughters of our western forests.

For some time past, we have had the satisfaction to witness a pleasing change in the external conduct of some of our neighbours, who on the Sabbath attended our religious worship. Two white men in our neighbourhood, who had been profane and immoral, became sober and serious. One Cherokee woman also, who had a tolerably good education, and who is married to a white man, appeared to be under very serious impressions.

Such was the state of things, when brother Cornelius arrived at this station. His conversation and preaching excited an increased attention, both among the Cherokees and white people around us. Our assembly on the Sabbath was increased. On the last Sabbath that he preached, which was the first in November, a very solemn impression was made on the minds of several. One white man, one Cherokee man, the woman above mentioned, and a Cherokee girl who was attending our school, were much affected. The Cherokee man is a half breed, named Charles Reece, who speaks our language tolerably well. He was one of the three intrepid Cherokees, who, at the battle of the Horse-Shoes, swam the river in face of the enemy, and brought off their canoes in triumph. The President has lately presented him with an elegant rifle, as a reward for his bravery. It was interesting to see this undaunted warrior bowing before the influence of the Gospel. After public exercises, Mr. Cornelius conversed with him. He sunk upon his feet as if deprived of strength, said he knew not what to say; that he felt as he never did before. He felt that he was a sinner. This man has visited us repeatedly since, and says it is his fixed determination to be a disciple of Jesus Christ, and that it is his great desire to know, and to do the will of God.

The girl above mentioned, who is a member of our school, and who is the subject of serious impressions, is a daughter of half breed parents. Her name is Catharine Brown. She is about 18 years of age, genteel in her appearance, and amiable in her manners; spoke the English language well when she came to live with us, and could read indifferently in words of three letters. She has been attentive to her learning, industrious in her habits, and remarkably correct in all her deportment. She has attended school

about ninety days and now reads well in the Bible, and writes a tolerably good hand. She says, that before she came into our family, she did not know that she was a sinner, but that now she knows and feels it. With tears in her eyes she often expresses her anxiety for her poor people, as she calls them, and wishes she could remain in our family and devote herself to their instruction, but is afraid her parents will not be willing.

There are traits in the religious experience of these persons which we think favourable. They do not appear to be influenced in any great degree by the fear of punishment. Their great anxiety is to know the will of God, and to do it; and are the more solicitous to be delivered from sin than from its consequences. In short, we would indulge the hope that a saving change has been wrought in the hearts of at least three or four. But we would wish not to be sanguine; our hopes may be disappointed.

On the last Sabbath in September a church was organized in this place, and we solemnly renewed our covenant with God, and with each other. We should have done this at an earlier period, but, hearing that brother Cornelius was on his way to this country, we were desirous that he should be present on this interesting occasion. At present, our church consists of only the missionary brethren and sisters; but we hope soon to be able to number some who have recently been brought into the kingdom of the dear Redeemer.

In compliance with that part of our instructions which recommended a division of labours, we have made the following distribution, viz.

1. The spiritual charge, and general superintendence of the mission.
2. The instruction of the school, and superintendence of the scholars in the exercises of husbandry, &c.
3. The particular management of the plantation, providing for the family, &c.

Soon after our last communication, the state of brother Hall's health was such as to require that he should be released from the confinement of the school; and brother Williams took the charge of that department. He succeeds well, and will probably continue in it, as he is well qualified to teach on the Lancasterian plan. Brother Hall's health is much improved. He has the oversight of the plantation, and the steward's department.

We have also agreed to the following resolution, to wit:—

That as God in his Providence has called us to labour in the great and good work of building up his kingdom among the Aborigines of this country; a work peculiarly arduous, and which will be attended with much expense, and above all, considering that we have solemnly devoted ourselves, and all that we have, to the prosecution of this work, we declare it to be our cordial, deliberate, and fixed resolution, that so far as respects our future labours or any compensation for them, we will have no private interests distinct from the great interests of this institution. And, that if it meets

the views of the Prudential Committee, we will receive no other compensation for our services, than a comfortable supply of food and clothing for ourselves and families; and such necessary expenses as our peculiar circumstances may require: observing at all times that frugality and economy, which our duty to the Christian public and the great head of the church demands. Provided, that the personal expenses of each one, board excepted, shall be rendered to the society annually. Our board will principally be the product of our own labour, and many articles of clothing may be manufactured in the family.

With regard to our school we have had much satisfaction, and could say much in its favour. But our limits require that we should be brief in our remarks at the present time. As to the capacity of our children to learn, we entertain no doubt. The greater number of them manifest an uncommon aptness. They are very obedient to our orders, and conduct with much decency and propriety. As soon as they enter our school, we put them to learning our language from the book. While they are doing this, their progress in learning to understand and speak it has been rapid, at least in many instances; and we have so far succeeded in removing their national bashfulness to speak our language, that they now manifest a forwardness to say all they can. In learning to write they excel. We find the Lancasterian method of teaching, and particularly of writing on slates, peculiarly beneficial. We will mention one or two instances of proficiency.

Catharine Brown, the girl before mentioned, began to read in words of three letters. In 60 days she could read intelligibly in the Bible, and in 90 days could read as well as most common people. After writing four sheets of paper, she could perform with accuracy and neatness, even without a copy. One little girl, who could not speak our language, learned her letters in two days. Mr. Williams, has just informed us, that a little boy, who came into our school to day, has learned eight of his letters this morning, and can print them very well in sand. We say these things not to raise expectations, or with a desire of boasting, but to encourage the friends of the mission.

We come now to speak of our plantation, buildings, &c. Here we have had much labour and much trouble. We before stated that our principal support might ultimately be derived from our plantation and our stock. But it must be obvious, that the advantage to be derived from these sources for one or two years must be small, when compared with what may be afterwards expected. The fences on the plantation were poor, and it was not in our power, the past season, to repair them sufficiently to secure our fields from damage. The cultivation has also been much neglected in consequence of our attention to other business. But the crop which we have raised shows what a rich harvest may be expected, when we shall be able to secure our fields, and attend to their cultivation.

Our school-house is nearly completed, except the windows. It

is 33 feet by 23, and is constructed on the Lancasterian plan. This furnishes a very commodious house for public worship. The dwelling house is 52 feet by 20, with a piazza of seven feet in front, and an open space of eight feet in the middle, being calculated for two families.

Twice we have attempted to dig a well; but repeated rains have compelled us to relinquish, for the present season, the prosecution of so important an object. Our mill, we have supposed, was nearly ready to run, when it was discovered that one of the stones was too soft. While we were preparing another, an uncommonly high fresh of water swept away a part of the dam. The season is now so far advanced, and we have so much unfinished business, that we do not expect to repair it before the opening of the spring. This disappointment is severely felt, as the nearest mill at which we can have grinding is sixteen miles distant, and the waters have been so high for some time that we could seldom go there. We have made arrangements to get our meal from the settlements during the winter.

It will be impossible to estimate the expenses of the next year from the present. They will, we trust, be much less, but still will be considerable. Many things remain yet to be done, before the establishment can be considered in any tolerable manner complete; and the advantages to be derived from our stock and plantation will not have come into full operation.

While we make the above statements, we take this opportunity to notify the committee of the high sense of obligation we feel to the pious people of Tennessee, for the many favours we have received from them, as well as for the interest they have manifested for the mission. For particulars on this subject we refer the committee to the late communications made to the Treasurer.

We conceive it to be of vast importance, that all who engage in western missions, not only know how to labour, but that they be both able and willing to labour, with their own hands. That they literally "endure hardness as good soldiers;" that they come prepared to conform to circumstances; that they come down, in a certain sense, on a level with these people, to take them by the hand and conduct them, step by step, through the various stages of civilization and instruction. The Indians are a people on whose minds first impressions have a powerful influence. The establishment of missions in the west is attended with difficulties of a very different nature from those in the east. We know the great head of the church can remove these difficulties at once, and we would not distrust his protection to his cause. But we are required to exercise the wisdom of the serpent, as well as the innocence of the dove.

We hope for the prayers of God's people, that we may be divinely directed, and that our faith fail not.

With much respect and esteem we are yours, &c.

CYRUS KINGSBURY,
MOODY HALL,
LORING S. WILLIAMS.

London Association, in aid of the Missions of the United Brethren.

An Association with the above title has been formed, under the management of a president, treasurer, two secretaries, and a committee, which shall consist of all clergymen and other ministers who are members of the association, together with twelve lay members, to be chosen out of the members of the association; but any of the members to be at liberty to attend the ordinary meetings of the committee. A subscription of one guinea per annum, or a weekly collection of sixpence, shall constitute a member; and a donation of ten guineas and upwards, or a congregational collection of twenty guineas, shall constitute a life-member. The whole of the funds obtained (after deducting incidental expenses) shall be remitted to the conductors of the missions of the United Brethren. Every member of the Association will receive the periodical accounts of the missions.

The following is a part of the address of the Committee:—

“As early as the year 1732 the Brethren's first mission was established: this has multiplied into nine and twenty settlements, in which above one hundred and fifty missionaries are employed. In Greenland and Labrador; among the hordes of the Delawares, and other native Indians in North America; the Hottentots of Africa; the Negroes in the West Indies, and on the continent of South America; it has pleased the Almighty to give them ability to labour in preaching the Gospel, and to crown their endeavours with success.

“These extensive missions have been supported by voluntary contributions from their own body, and with some aid from other Christians. But their resources begin to fail—their congregations, always few, and in general poor, (those on the Continent being further impoverished, and their settlements almost ruined, owing to their situation in the very seat of war,) have not been able to contribute as formerly to their support. Their collections have in consequence fallen, of late, so short of their expenditure, that they are upwards of *five thousand pounds* in debt: and owing to this circumstance, they are not only prevented enlarging their plans, and embracing the opportunities now offered them of extending their exertions, but have reason to apprehend that they must contract their present sphere of operation. In short, this favoured mission must fall into decay, unless Christians of other denominations are inclined by Him who has all hearts at his disposal, to come forward to its aid.”

The Committee of the London Association earnestly solicit the co-operation of their Christian brethren of all denominations.

STATE OF RELIGION IN NEW-HAMPSHIRE.

From the Amherst Cabinet.

Report of a Committee appointed to take Minutes of the Religious Narratives, at a meeting of the General Association of New-Hampshire, in Exeter, Sept. 18, 1817.

From the accounts given by the Delegates from the several Associations of this State, it appears, that the moral and religious

aspect of some parts of the State is still gloomy and deplorable ; that some places lie waste and barren in a great measure, and the people sit in darkness ; that some of the churches are in a low and declining state, and there is an appearance of lukewarmness in many professors of religion ; that the neglect of public worship, of the family altar, and the ordinances of the Gospel, and the prevalence of vice and error, are manifest : But the intelligence received from other parts of the State is pleasing, and calculated to encourage and animate the friends of Zion.

The refreshing rain of the Spirit is falling upon some places, and the sun of righteousness shines upon them with his reviving and cheering rays. Some of the churches have had enlargement, and deliverance afforded them. The great Immanuel is riding forth in the chariot of the gospel. His arrows are sharp in the hearts of his enemies, and many are brought to bow to his sceptre, and become his willing subjects.

Some places have been visited, in the course of the year past, with copious effusions of the Holy Spirit, particularly Sandbornton, Acworth, Mount-Vernon, and Raymond. In the first of these, 91 have been added to the church. To the church in Acworth, 68 have been added ; and in this place, the Lord is still carrying on his glorious work. It is not long since the revival commenced in Mount-Vernon ; but its progress has been so rapid that 70 have already become the hopeful subjects of renewing grace, and about forty more are impressed with a sense of their guilt and danger ; and the work appears to be still increasing. In Raymond, the work has been powerful ; 68 have been received into the church ; others are rejoicing in the Lord ; and some are anxiously inquiring what they shall do to be saved..

In some other places, the blessed influences of the Holy Spirit have been, or are still experienced, though in not so great a measure ; particularly in Holles, New-Ipswich, Mason, Nelson, New-Boston, New-Chester, Danbury, Pembroke, Canterbury, Henniker, Keene, Claremont, Newport, and Loudon. In some of these places, the revivals, experienced in the course of the year past, commenced in the year preceding ; and in other places, revivals have but recently commenced, which it is hoped will continue and become much more extensive.

To fourteen churches, nearly six hundred have been added, of such as we hope will be saved, and will be instrumental in promoting the salvation of many others, and the kingdom of the blessed Saviour.

In some of the revivals which have taken place, God has appeared remarkably to own and bless meetings for social prayer, and the catechetical instruction of children and youth ; and one remarkable revival appeared to take its rise from the relation which a minister gave to his people, of what he heard at a meeting of the General Association. What encouragement does this instance afford to ministers to attend such meetings, and go home to their friends and people and tell them how great things the Lord has

done for others, and is ready to do for them, if they seek him with all their hearts.

In some places, the hearts of believing parents appear to be turned towards their children, whom they have given up to God in baptism. At stated seasons, when they appear before the Lord to worship him, they bring their baptized children, and pray for them, and give them religious instruction, and endeavour to make them feel their obligations to devote themselves to the service of God. And such seasons have been solemn and interesting, and, it is hoped, of great benefit to both parents and children. And we think it not unworthy to be noticed here, that in some of the most remarkable revivals which have been experienced, God appears to have remembered his covenant, and to have acknowledged infant baptism to be his own institution. For in these revivals, nearly all who have been made subjects of special grace, have been such as had received the baptismal seal of the covenant in infancy. This was the case with 80 of the 91 added to the church in Sandbornton, and with 65 of the 78 added to the church in Acworth.

Thus God has manifested his glorious power and sovereign grace in some parts of this State in the year past ; has delivered many from the wretched bondage of sin and Satan, and brought them into the kingdom of his dear Son ; and has afforded us abundant reason to rejoice in his mercy and to bless and praise his holy name.

From the General Assembly of the Presbyterian church, we have received agreeable and interesting intelligence. The general aspect of the church was never more favourable than at present. Several Presbyteries, particularly in the States of New-York and New-Jersey, have been visited with copious effusions of the influences of the Holy Spirit. Increasing attention is paid to the religious education of children and youth, by catechetical instruction, and the formation of Bible classes. A spirit of liberality in promoting the cause of religion, at home and abroad, is evidently increasing and extending ; and the state of morals is manifestly improving. In the city of Troy, the blessed influences of the Holy Spirit have been so abundant, that about five hundred have been added to the several churches : and in several other places, the effusions of Divine grace have been copious and remarkable.

The accounts received from Connecticut are likewise interesting and animating. Unity of sentiment exists among the Ministers of the Gospel ; and peace abounds in the Churches. Charitable Societies are numerous, and do much to promote the cause of the Redeemer. The waste places of the State are repairing, especially by the exertions of the Domestic Missionary Society. And though the Churches have not been so much increased in the past as in the preceding year, yet the Spirit has been poured out in many places. Every Association in the State has experienced revivals in a more or less degree ; and some towns and parishes have been remarkably favoured with the influences of Divine grace.

From the accounts received by the delegation from Massachu-

setts Proper, it appears that the Lord had not forsaken that part of his heritage ; but that he is appearing in his glory to build up Zion in some parts of the State. Revivals of religion have been experienced in some towns, particularly in Worcester and Middlesex counties ; and societies for charitable and religious purposes have been increased.

Glorious intelligence has been received from the State of Vermont. The Lord has done great things for his people in that part of our land. In the midst of judgment he has remembered mercy. Though his anger was manifested towards the people of that State, as well as other parts of our land, in the year past, in sending drought and frost to cut short the fruits of the earth ; yet his anger appears in a measure to be turned away, and he comforts his people. The power and grace of God have been wonderfully displayed in many parts of the State. His goings have been seen in his sanctuaries. Proud infidels have been brought to bow to the sceptre of Immanuel. Stout-hearted sinners who were far from righteousness, have, in many places, been made to fear and tremble before God ; and many have been made monuments of his sovereign mercy. He has graciously heard the prayers of his children ; and they have found to their unspeakable joy that they have not sought him in vain. The effusions of the Holy Spirit have in many places been copious and remarkable ; and more than half of the towns in the State have in a greater or less degree been favoured with them.

We see then, in some measure, what the Lord has done in various parts of our land in the course of the year past. He has heard the prayers of his people. He has caused his Gospel to have free course, to run, and be glorified. He has revealed his glorious arm to many in the land. He has filled the hearts of his children with joy, and their lips with praise ; and has given them abundant evidence that he will in his own time, accomplish all the glorious things spoken of in the city of God.

Let the children of Zion then rejoice in their King, and be strong in the Lord. Let them be animated to more fervent and persevering prayers for the coming of the Redeemer's kingdom : and be excited to more constant and vigorous exertions to promote his glorious cause. Let them be steadfast and unmoveable, always abounding in the work of the Lord, forasmuch as they know that their labour will not be in vain in the Lord.

For the Committee,

JOSEPH ROWELL.

In the year ending July 31, 1817, the Associations in the State, connected with the General Association, were nine—consisting of 98 churches, having 75 ministers, and 6844 communicants. Additions in the year from 64 churches returned, 877—baptisms 1183, adults 200, infants 983.

FROM THE LONDON JEWISH EXPOSITOR.

CONVERTED JEWESS.

The following is an extract from an interesting Letter, lately received by the Rev. Mr. Ramfiter, from Mr. Nitchkie of Niesky, in Saxony, dated Dec. 26, 1816.

The civil and political concerns of the Jews are much discussed in Germany, and have occasioned several controversial writings. For this reason also. this may be a proper period for agitating questions more immediately connected with their spiritual and eternal concerns. Their former violent *antipathy* to Christianity is in numerous instances removed, but very few as yet seem to have open ears and hearts to obey the call, "Repent and believe the Gospel." Solitary examples occur, which confirm our hopes that our blessed Saviour even now has some sheep in the Jewish fold whom he gathers into his arms. I communicate accordingly two facts.

A Jew called upon a pious Christian at L. in the New Mark. He opened a book which happened to lie on the table. It was a treatise on the Holy Communion by Schmolke. Fixing his eyes on the picture of our Redeemer as crucified, which was on the first leaf, the Jew silently shed a flood of tears.

A friend in Berlin communicates to me as follows:—"The Rev. Mr. Ritschel in this city, has recently met with a singular occurrence. A Jewish maid was dangerously ill, and expressed a desire to see this respectable minister. Her employer refused the request; but the physician declared that she could scarcely live many hours, her whole nervous system and constitution being irrecoverably disordered. Permission was at length granted; the minister came, and asked the patient what she desired? I desire, was her reply, to become a Christian, and to be baptized by you. He inquired whether she believed in Christ Jesus? Yea, said she, I believe in him, for there is salvation in none other, neither is there any name given among men, whereby we must be saved, but the name of Jesus; to which she added many other Scriptural passages, demonstrating the nature of her faith. The minister now said that he had no hesitation with respect to her faith, but was not authorized to baptize her. The Jewess answered; If you do not baptize me, I shall die this very night and be lost. He then went late, at 11 o'clock at night, to the minister of state for religious affairs, Mr. Schluckmann, and procured permission to baptize her, returned and performed the sacred act. She was enraptured, soon fell comfortably asleep, and rose the next morning well, so as to attend to her duty. This circumstance will cause much sensation. Oh, might it serve to lead many Jews to their Redeemer, the only true Messiah!"

This authentic narrative furnishes matter for many reflections, and is at least another proof, that at this time there are many Jews, who secretly believe the truth of Christianity, and revere

our Saviour. The anecdote seems marvellous, and the truth of it is liable to be called in question by many infidels of our day. But the folly of those who presume to determine what God is able or unable to do, and who fancy that in our times he cannot act in an extraordinary manner, deserves no refutation. Who can hinder him, or who can deny the possibility, that he even now may confirm his word and glorious Gospel with extraordinary gifts and powers, seeing we witness the divine power of the truth at this time in many regions, and among nations, who hitherto sat in the shadow of death, and now are illuminated and called out of darkness into God's marvellous light, their feet being directed into the way of peace and life?

Extracts from the First Annual Report of the Board of Directors of the Richmond County Society, for Charitable and Religious purposes.

The Board of Directors of the Richmond County Society, in presenting their first Annual Report, feel constrained to render their united and sincere thanks to the Giver of all good, for the influences of his Divine Spirit in the formation of a Society, which is founded in the love of virtue, and aims at the promotion of peace and happiness; and also for the harmony and unanimity of sentiment, the mutual encouragement, the cordial co-operation, and kind affection, which have so conspicuously prevailed amongst its members throughout this first year of its existence.

While some doubted the practicability of forming such an institution, composed of men of different persuasions and habits, all united in approving its object. The Board cannot but feel greatly encouraged by existing circumstances to believe, that what has been done thus far is pleasing to the Most High. Let us therefore be animated in going onward in duty, and hope for a continuation of the divine blessing to crown the acts and objects of the Institution with the desired ultimate success.

Touching the discharge of the trust reposed in them, the Board, aware of its importance and of their responsibility, beg leave to report, that, according to the best of their knowledge and ability, they have attended to the views and to the accomplishment of the objects of the Society, as expressed in the Constitution; and the result of their united deliberations and labours, under the blessing of a kind Providence, is as follows:—

Four Sunday Schools have been established, and are in successful operation. In these children and youth of both sexes appear decent and respectful in behaviour, and are employed not only in learning the first rudiments of education, but also particularly in reading and reciting the Holy Scriptures, and singing the sweet songs of Zion.

One dozen Bibles have been received by the Corresponding Secretary from the New-York Bible Society. The distribution

of each of these has been prefaced and accompanied with an ardent desire that they might be duly read and regarded ; and that they might be blessed to the making wise unto salvation.

In adverting to the views and objects of the Society as expressed in the constitution, respecting taverns and stores, the Board, persuaded of the propriety of first using mild and gentle means, and if these are respected and answer the purpose, to be therewith satisfied, accordingly sent circular *notices* to the keepers of taverns and stores, respectfully requesting them, in selling liquors and regulating their houses, to show a regard to reason and duty, and evince their attachment to the laws, as well as the morals of the people, and to public good, order, and happiness. This circular, the Board are pleased and happy to state, has been attended with salutary effects ; and hitherto they have not been under the painful necessity of instituting complaints and prosecutions against any one.

The Board cannot but mention, with heart-felt gratification and thankfulness to the Supreme Disposer of events, that, during the first year of the existence of the Society, the eagerness to be engaged in the vicious and unlawful practices of horse-racing and gambling, has greatly abated : and that better thoughts and dispositions among the youth and people generally prevail ; so that upon the whole, the system of morals and the institutions of religion are better attended to, and regarded with increased reverence ; schools and education more generally encouraged and supported ; the harmony, friendship, and happiness of the community more extensively and universally promoted.

REVIVAL IN A SABBATH-SCHOOL.

Extract of a letter received by a gentleman in this town, from his friend in Greensboro', Vt. dated January 15, 1818.

Two years since, a few pious individuals, desirous of training up their children in the nurture and admonition of the Lord, commenced a course of catechetical instruction on the evening of the Sabbath. This was done without any knowledge of a similar institution in the United States. Unwearied exertions were made to influence parents, in each district, to encourage their children to assemble for the purpose of reading the Scriptures, and of repeating the different catechisms. Within a few months, schools were established in a number of towns in this vicinity, and the youth of every religious denomination united together in this interesting employment. In June last, there was a public exhibition, at which 103 children were examined in the Scriptures, and in the different catechisms. This was a memorable season. Many of the dear youth were, at that time, convicted of sin, and wept aloud ; of whom more than thirty are now rejoicing in hope. Parents were not long unaffected. A little girl, after her conversion, entreated her mother, in the most tender and affectionate manner, to flee from the wrath to

come. The exhortation produced the desired effect. "Her conversation, (to use her own words,) was like an arrow in my heart." Since that time, she has dedicated herself and her household to God. The work continued during the summer. Whole families were converted. Thirty-three who are parents, have been the subjects of this work. Thursday evening last, a child, twelve years of age, was propounded for admission into the church. Nine persons in that family have been, we trust, renewed by grace, since the exhibition in June. The whole number of conversions exceed one hundred.

Extract of a letter to the Editor of the Boston Recorder, dated Boothbay, Me. Feb. 6, 1818.

"Since the second Sabbath in November last, there has been an unusual attention to religion here. Meetings are frequent, in season and out of season, and are very much crowded, and solemn. In almost every family, there are more or less inquiring souls. There have been admitted to the church twenty-one persons: a number more have obtained relief from their distress, and many yet inquiring after salvation."

STATE OF RELIGION IN THE WESTERN COUNTRY.

Extract of a letter to the Editor of the Christian Herald.

EWINGVILLE, (Kentucky,) Feb. 11, 1818.

Dear Sir,

I informed you some time in September last, that I contemplated a Missionary tour through the Illinois and Missouri Territories.— I have performed that tour; and in the former territory particularly, the prospects were really flattering. What few "sheep" I found were truly hungry, and seemed heartily to relish the food of the Gospel. The unconverted, generally, seemed inclined to receive the word with gladness, and in their hearts Gospel truth appeared to have "free course." Many determined, that, let others do as they may, they would seek, till they found HIM "of whom Moses and the prophets wrote." I hope a few have found the pearl of great price. In that part of the Missouri Territory in which I travelled (Boon's lick) the people were more careless, and inattentive to the "one thing needful." They have a number of men among them who call themselves preachers of the Gospel, but many of them seem to be so utterly destitute of the necessary furniture, *spiritual, natural, and acquired*, that I fear they will not do much good. There is great need for Missionary labours among that people.

The *Cumberland synod*, of which I have given you some information heretofore, required, in their fall session of 1816, the presbyteries, (three in number) to report to their next session, the progress of religion, &c. within their several bounds. I am told, (for I was not at the synod) that the aggregate number who have professed religion in the three presbyteries, in one year, was four

hundred. Let eternal honour be ascribed to the GREAT HEAD of the church!

Your "Christian Herald" is producing effects that I suppose you have little knowledge of. It stirs up—it provokes—it convicts—it excites to emulation; in short, it is doing a great deal of good in these ends of the earth. I hope ere long to be able to give you some good news respecting a Bible Society now forming in this remote corner.

Yours in Gospel bonds,

F. E.

THE CHRISTIAN'S BADGE.

The Romans had a law, that every one should, wherever he went, wear a badge of his trade in his hat, or outward vestment, that he might be known. Thus the Christian is never to lay aside the badge of his holy profession; but to let his light shine, and adorn the doctrines of God his Saviour *in all things*.

THE CONTENTED FEMALE.

A nobleman soliciting a young country girl to abandon her rustic state, and reside in a populous city, she replied, "Ah, my Lord, the further we remove from *ourselves*, the greater is our distance from happiness!"—They who leave their homes, uncalled by Providence, in search of happiness, generally find they are only further from it.

INTEMPERANCE.

—"But at the last it biteth like a serpent, and stingeth like an adder."—
Proverbs. —

O TAKE the maddening bowl away!	It is more poisonous than the stream
Remove the poisonous cup!	Which deadly nightshade laves:
My soul is sick—its burning ray	Its joys are transient as the beam
Hath drank my spirit up.	That lights its ruddy waves.
Take—take it from my loathing lip,	Say not, "It hath a powerful spell
Ere madness fires my brain;	To soothe the soul of care;"
Take—take it hence! nor let me sip	Say not, "It calms the bosom's swell,
Its liquid death again.	And drives away despair!"
O dash it on the thirsty earth,	Art thou its votary?—ask thy soul—
For I will drink no more:	Thy soul in misery deep—
It cannot cheer the heart with mirth	Yea, ask thy conscience if the bowl
That grief hath wounded sore;	Can give eternal sleep!
For serpents wreath its sparkling brim,	Then, hence, away! thou deadly foe
And adders lurk below:	Of happiness the whole;
It hath no soothing charm for him	Away—away!—I feel thy blow,
Who sinks oppress'd with wo.	Thou PALSY of the SOUL!
Say not, "Behold its ruddy hue—	Henceforth I ask no more of thee,
O press it to thy lips!"	Thou bane of Adam's race!
For 'tis more deadly than the dew	But to the heavenly fountain flee,
That from the Upas drips:	And drink the DEWS of GRACE.

[Boston Bard.]

COMMUNICATED FOR THE CHRISTIAN HERALD.

Died, on Wednesday morning the 4th inst., about one o'clock, the Rev. Mr. *William Boardman*, pastor of the Presbyterian church in Newtown, Long-Island. He was a man of unquestionable personal piety, and most sincerely desirous of promoting his master's glory in the salvation of sinners to the utmost of his abilities. In the discharge of the duties of his office, he was a popular and faithful preacher, and a diligent conscientious pastor. His people were tenderly attached to him, and deeply mourn his loss.

During the course of his long protracted, and severe illness, the exercises of his mind were generally comfortable, manifesting throughout an entire resignation to the will of God. To one of his brethren, who saw him on the Lord's day previous to his death, in reply to the question which was put about the state of his mind, he quoted the words of the prophet, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God!" And added, "Oh! for the light of God's countenance as I once enjoyed it!" but closed his reply, "God is good! Oh, he is good! I feel him to be good to me." After a pause, occasioned by his weakness, he proceeded, "My dear brother, God frowns upon my people; there is great coldness among them." And that he might not be mistaken, distinctly referred to the little success of his ministry among them for some time back; when he was reminded of the words of the prophet, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." And the consolatory truth which they taught, that a minister's personal salvation and eternal reward did not depend upon his success, he was silent for a moment, but again broke forth, "Oh, my brother, God frowns upon my people!" repeating it once or twice. He evidently regarded, in this hour of severe trial, the spiritual interests of his congregation as much as his own.

The following were his dying words, as recollected by his friends who were with him during the last conflict.

"On Tuesday morning the 3d inst., having been the patient subject of a stubborn fever for seven weeks, his disorder suddenly assumed a more alarming aspect. His brother-in-law having been sent for, arrived about ten o'clock in the evening. Mr. Boardman was then dying. His brother was requested to acquaint him of his situation. As he approached the bed, Mr. B. addressed him with, "How do you do, Doctor?" "How do you do, Mr. B." "I am not so well as when you saw me last—I am much fatigued, and want rest—I know my situation to be a critical one—I feel my weakness; but God is able to raise me up, and I trust he will. I think I shall not die, but live to declare the wonderful works of God to sinners. O, J—, Christ is a great Saviour; his merits are infinite; his blood is precious, it cleanseth from all sin; embrace Him, J—, and secure the mercy of God, for it endureth for ever. Do you think me near my end?" "Mr. B—, your symptoms indicate approaching dissolution." He heard

his brother without the least possible discomposure, closed his eyes, and rested himself about one minute. "Well, if I am dying I have no time to sleep. Raise me up and call my family around me." He was raised, and his family assembled. "Where is R. ? where is my dear wife ? My dear and loving wife, I love you sincerely—we have been permitted to live together for many years in much love and harmony, and we ought to thank God for it.—I am now about to leave you ; but our separation is not an eternal separation." Being affectionately asked by his wife, if he could assure her that he felt perfectly safe in the hands of God, he answered with emphasis, "I hope I can—I have not left a preparation for death till now—I trust I have long since given up my soul unreservedly, and I hope sincerely, to Christ, and he will keep that safe which I have committed to him."—"Can you say so, my love ? then I can, if it is God's will, give you up : for my loss is your gain. This world is now a wilderness to me." "No, my dear, I leave you in the hands of that God who has promised to be a Father to the fatherless ones, and the widow's God and portion." He then most affectionately committed her to the mercy of God in Christ, and said, "We shall meet in a world where parting is not known—I now bid you farewell ! Where are my children ? where is M— ? My dear M—, you are about to lose your earthly father ; but God will be your Father, if you will love him and keep his commandments, &c. Fare you well ! Where is E— ? My dear E—, you are now to have your earthly father taken from you ; but God will take care of you, and provide for you, if you will listen to his counsel, as I have always told you.—I now bid you good by !" (He then called for his mother-in-law.) "My dear old mother, I bid you farewell ! But our separation is short ; we shall meet in a world where trouble is no more, and where there are no storms, &c.—Now, my friends, one and all, I bid you an affectionate farewell !" He earnestly recommended the religion of Christ to his friends, and said, "Fare you well—fare you well ! I go a long journey ; may God bless you.—I can say no more—lay me down." After a short pause he said, "My manuscripts I leave to the care of Mr. Spring, for him to examine, and if he finds any thing worthy of publication, to have it published for the good of my people." (Seeing his black girl stand by the bed,) "M—, you know I always told you to seek the Lord Jesus Christ, and put your trust in him, if you would be happy hereafter."

After a short pause, he exclaimed, "The mercy of the Lord endureth for ever. He will never leave nor forsake those that put their trust in him." He then lay still for about five minutes ; then pronounced these words, "Come, Lord Jesus, come quickly : why is thy chariot so slow ? But I wish not to be impatient ; not my will, but thine be done." Shortly after he said, "He that has an interest in the blood of Christ has no need to be afraid of death." The doctor then felt his pulse—"How is my pulse,

Doctor?—"Very weak."—"Is it possible for me to continue five minutes longer?"—"That is impossible for me to say."—"Sit by me, and tell me the moment of my departure."... His breath grew gradually shorter, and he expired about twenty minutes afterwards, without a struggle.

Who, on reading this plain unvarnished account, does not exclaim, "*Let me die the death of the righteous, and let my last end be like his.*"

NOTICE TO SUBSCRIBERS.

As the present volume of the *Christian Herald* is advancing to a close, the Editor considers it proper to mention, that his other duties render it necessary for him to make some alteration in the time and manner of issuing it for the ensuing year.

Instead of being issued *weekly*, in numbers containing *one* sheet each, as heretofore, this publication will be issued *twice a month*, in numbers containing *two* sheets each, and will be stitched in a blue cover, with a table of contents.

Instead of being published at the office of the Editor, it will be published, for the Editor, at a book-store in this city, the name of which will be mentioned in the next Number.

It will be delivered at the places of residence of subscribers in this city not more than a mile distant from the City-Hall; and will be forwarded by mail, or other convenient conveyances, to subscribers in the country.

The augmentation of the size of each Number will afford the means of more easily diversifying the matter, without breaking it up into fragments, or disadvantageously abridging it: and as it is suggested, that the introduction of a greater quantity and variety of serious and edifying compositions, either original or selected, in connexion with the religious intelligence, would add to the interest of its pages, and be probably acceptable to the greater portion of its readers, the Editor will endeavour to avail himself of this enlargement of the size of its Numbers to gratify the wishes of his subscribers in this respect.

The price of the Publication will be *Three Dollars* a year, to those who pay in advance; and *Four Dollars* to those who pay at the expiration of the year.

The first Number of the volume for the ensuing year will be issued in the beginning of next month.

No subscription to be taken for less than a year: and subscribers not giving notice of discontinuance before the commencement of a year, will be considered as continuing their subscriptions for that year.

As a number of subscribers in the country may be prevented from remitting what is due for the *Christian Herald* for want of what they deem a proper conveyance, they are informed that they may remit the same to the Editor in bank notes, *by mail*, should no better mode of remittance offer.